that a good work will be done here.

I will close by testifying to the truthfulness of the work. I know it is of God, and would exhort the Saints to faithfulness.

Your Brother in the Gospel,
GEORGE R. EMERY.

MORE ADDITIONS TO THE CHURCH.

Leicester, April 10th, 1880.

President Wm. Budge.

Dear Brother, — Having received your letter transferring me from the London to the Nottingham Conference, I joined Elder Cliff in the Leicester District of said conference on the 2nd inst., having spent a few days visiting on the way. During the time that I have had the pleasure of laboring under President Geo. H. Taylor, I have enjoyed myself very much, and have had great satisfaction in my labors in the London Conference, and I wish to take this opportunity of expressing my thanks for the kindness with which I have been received and entertained by the Saints.

Since my arrival in this conference, I have experienced much pleasure in my new associations with the good people of this part. We have held meetings nearly every night during the past week, which have been well attended. We spent the Fiftieth Anniversary of the Organization of the Church at Derby, where we had a good meeting in the evening.

The ordinance of baptism will be administered on Monday evening to six or seven; two at Burton-on-Trent and four or five in Leicester; and we are in hopes that more will follow their worthy example before long.

Your Brother in the Gospel,
MORONI SNOW.

MINUTES OF A CONFERENCE,

HELD IN THE ALEXANDER ASSEMBLY ROOM, 114, GROSVENOR STREET, MANCHESTER, ON SUNDAY, APRIL 4TH, 1880.

—o—

Elders present from Utah,—Wm. Budge, President of the European Mission; John Nicholson and Francis Cope, from the Liverpool Office; John Rider, President of, Wm. Barnes and James Reece, traveling elders in the Manchester Conference; H. Walsh, late President of the Norwich Conference.

10.30 a.m.

Singing. Prayer by Elder Barnes. Singing.

After a few opening remarks from Elder Rider, the following branches were reported by their presidents.

Wm. Barnes, the Manchester; J. Unsworth, Bury; J. Berry, Pendlebury; T. Wright, Rochdale; E. Ranacre, Oldham; G. Partington, Tyldesley; J. Schofield, Ashton; T. Hibbert, Houghton Green; J. Barton-Stockport.

The reports were encouraging, showing that the majority of the Saints were alive to their duties, and striving to live their religion. Additions were being made to the Church and a knowledge of the Gospel was being spread by preaching, distribution of tracts and other means.

Elder Rider presented the authorities of the Church, who were sustained unanimously by the Saints. The statistical and financial reports were read and accepted.

President Budge instructed the Saints, urging them to faithfulness and diligence. He commended the efforts being made in spreading the Gospel by circulating tracts, preaching in the open-air and otherwise, and encouraged the unabated prosecution of these labors.

Singing. Prayer by Elder Rider.

2.30 p.m.

Singing. Prayer by Elder Reece. Singing.

The Sacrament was administered by Elders William Barnes and John Schofield.

Elder Walsh said he was pleased to meet with the Saints in Manchester. He rejoiced at having the oppotunity of bearing his testimony to the truth of the latter-day work. The Latter-

day Saints had an abundance of proof that they were the servants of God. He showed that baptism was essential to salvation, and explained how it should be administered, together with its object. He bore his testimony to the truth of the Gospel, and its restoration in this age.

Elder Nicholson spoke of the nature and power of the Gospel and the comprehensiveness of its application in the salvation of the human family.

Singing. Prayer by Elder Barnes.

6.30 p.m.

Singing. Prayer by Elder Nicholson. Singing.

Elder Cope spoke on the first principles of the Gospel, showing clearly the necessity of faith, repentance, baptism for the remission of sins and the laying on of hands for the bestowal of the Holy Ghost.

President Budge followed upon the same subject. He also showed that the ancient Gospel preached by Christ and his apostles had been departed from, but that the true Church had been set up in these days, by revelation and commandment. He bore a strong testimony to this being the case.

Singing. Benediction by President Budge.

S. W. R. BROWN, Clerk.

ADDRESS.—The address of Richard Hall, late of Liverpool Docks is:—Manti, Sanpete County, Utah, U.S.A.

DIED.

PIDD.—At West Hartlepool, Durham County, March 13th, 1880, of bronchitis, George, son of John and Sarah Pidd, aged 1 year, 5 months and 18 days.—Utah papers please copy.

LACEY.—At Mansfield, April 1st, 1880, of liver complaint, Elizabeth Lacey.—Utah papers please copy.

BENNETT.—At Middlesbro-on-Tees, Yorkshire, April 2nd, 1880, of typhus fever, Nephi Albert, son of David and Sarah Bennet, aged 7 years and 5 months.—Utah papers please copy.

DRAKEFORD.—At Leek, Staffordshire, April 3rd, 1880, Mary Jane, wife of John Drakeford, aged 33 years.

WHITE.—In Harrisville Ward, Weber County, Utah, February 28th, 1880, of old age, Daniel White. Deceased was born in Hertfordshire, England.—"News."

SIMISTER.—At Coalville, Summit County, Utah, March 12th, 1880, of diphtheria, Sarah Elizabeth, daughter of John W. and Elizabeth R. Simister, aged 8 years. Also March 16th, 1880, of diphtheria, Eliza Jane, daughter of the above parents, aged 5 years, 6 months and 11 days.—"News."

REES.—At Malad, Idaho, March 19th, of typhoid fever, John D. Rees, aged 65 years. Deceased was born in Merthyr Tydfil, Wales, where he embraced the Gospel, and came to Utah in 1852.—"News."

WRIGHT.—At Springville, Utah, March 19th, 1880, Elizabeth Wright. She was born 1798, in Cheshire, England.—"News."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."—MARK xiii, 8.

No. 17, Vol. XLII. Monday, April 26, 1880. Price One Penny.

THE ALMA FAMILY.

(A Book of Mormon Sketch).

BY ELDER GEO. REYNOLDS.

[CONTINUED FROM PAGE 243.]

NEPHI, THE SON OF NEPHI THE DISCIPLE.

This holy man appears to have arrived at the age of manhood when the Messiah visited the Nephites, as (if we get a right understanding of the sacred records,) the plates, with the other holy things, were taken charge of by him very shortly after that glorious appearing. It is presumable he was then a young man, as he retained them seventy-six years, or until A.D. 110, when his son Amos received them. His duty, as the recorder of the doings of his people, was a most happy one; he had nothing but good to relate of their lives and actions, and to record that perfect peace prevailed on all the vast continent. The Nephiites increased in numbers (and Lamanites there were none), they prospered in circumstances, they grew in material wealth, all of which was held in common, according to the order of God; they colonized and spread far abroad; they rebuilt their ancient capital and many other cities, and founded many new ones; but above all, they were rich in heavenly treasures, the Holy Spirit of God reigned in every heart and illumined every soul. It was a foretaste of the Millennium to the whole people of half the world, and when Nephi died (A.D. 110) this inexpressibly happy, heavenly state still continued in undiminished warmth of divine and brotherly love and strength of abiding faith. All the generation to which Nephi belonged entered in at the straight gate, and walked the narrow way to the eternal city of God, not one of them was lost.

JONAS THE DISCIPLE.

The name of Jonas, the son of Nephi the Disciple, and himself a member of the Quorum of the Twelve, is but once mentioned in the Book of Mormon, and then only in the list of

those chosen by the Messiah to form that august body, where it occupies the third place, coming next after Nephi his father, and Timothy his uncle, consequently all that we can say of him is inferential. It is altogether probable that by following the virtuous examples of his eminent forefathers, he had rendered himself worthy of the glorious position to which the Savior called him, as amongst a generation who were all righteous, we cannot imagine that Jesus would select any but the most worthy and illustrious to be the teachers of the whole people and the heads of the Church. He was one of those of whom it was directly said by the angel to Nephi (the son of Lehi): "Behold, they are righteous forever, for because of their faith in the Lamb of God, their garments are made white in His blood."*

AMOS THE ELDER.

Amos was the son of Nephi, the son of Nephi the Apostle. For eighty-four years (from A.D. 110 to A.D. 194) he was the custodian of the sacred records and the other holy things. He lived in the days of the Nephites' greatest prosperity and happiness. The perfect law of righteousness was still their only guide. But before he passed away to his heavenly home, a small cloud had appeared upon the horizon, fatal harbinger of the approaching devastating hurricane. A few, weary of the uninterrupted bliss, the perfect harmony, the universal love that everywhere prevailed, seceded from the Church and took upon them the name of Lamanites, which ill-boding name had only been known to the Nephites by tradition for more than one hundred years. It may be asked, how it was possible that men and women should withdraw from such a holy order of society, where all was perfect peace, where every man dealt justly with his neighbor, where none inflicted wrongs and none suffered from injustice done them—where angels ministered to the children of mortality, and heavenly revelations were their constant guides? If the enquirer will answer why Lucifer, the son of the morning, in heaven itself, rebelled against the Almighty Father, and led astray one-third of the angelic hosts, we will reply by saying that he, Satan, tempted the dissenting Nephites with this same rebellious spirit to the Divine power, and he succeeded in ensnaring them, and leading them away captives to his will.

There is one thing very noteworthy with regard to the descendants of Alma at this period, it is their longevity. Amos and his two sons (Amos and Ammaron) kept the records for the space of two hundred and ten years. This is a testimony, to all believers in the Book of Mormon, to the highly beneficial results arising to the body as well as to the soul of every one who gives undeviating, continued obedience to the laws of God. Those laws not only save man in eternity, but bring him health, strength and long life whilst he is tabernacled in mortality. No people since the deluge, of whom we have any record, lived nearer to the Lord than did the Nephites of this generation; no people have had the average of their earthly life so marvelously prolonged.

[TO BE CONTINUED.]

* Book of Mormon, page 24, New Ed.

All great things are done little by little. Atoms make worlds. The greatest fortunes consist of farthings. Life is made up of moments.

A great man under the shadow of defeat is taught how precious are the uses of adversity; and, as a tree's roots are strengthened by its shadow, so all defeats in a good cause are but resting-places on the road to victory at last.

No one is truly rich who has not wealth of love, wealth of sympathy, wealth of good-will for men. No one knows what luxury is who has not enjoyed the luxury of doing good. No one has real happiness who has not the happiness of making others happy.

THE ASSEMBLY HALL, SALT LAKE CITY.

Last evening a *News* reporter, by invitation of Brother Henry Grow, superintendent of construction of the Salt Lake Assembly Hall, made a visit to the structure with the intention of making a few notes regarding the progress of the work and its present state of completion. During the last few weeks work on the interior has been prosecuted with great vigor, and, while much is yet left to be done, a commendable labor has been performed, and every one will be astonished at the progress that has been made since New Year's, when the public were last admitted to the Hall.

The building last evening was illuminated and heated up to the requisite and contemplated standard. Professor Careless and the choir held a practice, and during the evening the organ was tried. It is at present very much out of tune, and some of the pipes are a little leaky. The pipes are yet exposed to view, and it presents a naked and incomplete appearance, but when finished and encased as projected, will be an attractive ornament.

The stands, which are three in number, are in the west end, immediately in front of the choir and organ, and, as in the New Tabernacle, are ranged one above another at such an elevation as to be convenient for both speakers and hearers. The lower or sacrament stand is on a level with the floor at the lower portion, and is handsomely painted and grained in imitation of walnut and California laurel. The upper stands have only received the first coat of paint, but are intended, when finished, to correspond with the lower one. Considerable painting is yet necessary on the benches and doors, and in various parts of the elevated stands. The pillars supporting the gallery are in imitation of marble, and are graceful and elegant.

The first thing which attracts the attention after entering the building, is the magnificent ceiling, an adequate description of which cannot be expressed in words. It is divided off into panels, sixteen in number, by a plain but elegant moulding and border. The panels, of course, are not all of a similar shape nor size, but, to accommodate the peculiar shape of the roof, are triangles, squares and parallelograms. The ground work appears by gas-light to be of a straw color, and the moulding and painting to be done in a rich, bright brown, that has nothing of a sombre or gloomy character in it. The frescoes and ornamental pieces which fill the panels of the ceiling are the work of Brother Wm. C. Morris, and are clear and beautiful. They were done under the direction of Supt. Grow, and with the approval of President Taylor. The large triangular panel over the west and elevated portion of the Hall, contains the All-seeing Eye, the Hive of Deseret, and in the two lower corners, the Nauvoo and Kirtland Temples. The next panels east contain on the north side a representation of Peter, James and John conferring the Melchisedek priesthood upon Joseph, and on the south side Joseph and Oliver receiving the Aaronic priesthood from John the Baptist. The next and largest panels are in the main central division, and contain on the north side the Salt Lake and Logan Temples, and on the south side those at St. George and Manti. Over the temples are representations of the Savior, Moses, Elijah and Elias. The triangular panel over the east end of the building contains a historical fresco painting of large dimensions, representing "Moroni showing the Prophet Joseph where the plates were hid in the hill Cumorah." The smaller divisions contain merely ornamental frescoes of no particular significance.

Over the alcove on the north side, and above that entrance are the words: "Pioneers entered this valley July 24th, 1847." In the similar alcove on the south side is the inscription: "Church of Jesus Christ of Latter-day Saints, organized April 6th, 1830."

The great amount of work expended on this upper portion of the building, and the excellent and artistic manner

in which it has been done, can only be appreciated by observation, and is justly a source of pride to those having had the work in charge.

The heating and illuminating properties were arranged under the personal direction of Mr. David James, of this city, who has proved himself, by this labor, a thorough master of his business—a plumber and gas-fitter of ingenuity and ability. The heating apparatus consists of two low-pressure steam boilers, manufactured by W. H. Warner, of New York, under the Gold patent, and the whole system of pipes and radiators comes under the same patent. The boilers are in the west end of the building, underneath the stand, and the steam is carried to all parts of the building by pipes, which run under every alternate bench in the body of the hall, and by twelve radiators, placed in various portions of the building. A pressure of a pound and a half will produce sufficient heat to comfortably warm the building, and this low pressure is maintained by means of an ingenious automatic arrangement, which, when a greater pressure is attained, shuts off the draught and opens the door of the furnace. This is a most effective safety valve. Accident, therefore, from too great heat, is made impossible, and the pound and a half pressure surely ought to alarm nobody. It has been found by experiment that when the boilers are filled, only five gallons of water will be consumed in heating the hall twenty-four hours. Should it be found necessary to increase the temperature beyond its present limit, by comparatively little extra work pipes can be laid under every seat in the building, and the heating capacity will thus be nearly doubled.

The building is lighted by one chandelier of twelve jets, hanging from the centre of the building; four of six jets, one hanging from each corner; two pillar lights, four jets each, on the middle stand; and fourteen bracket lights under the gallery. All these chandeliers are silver mounted, handsomely ornamented with pendants of cut glass, and were made by Thackara, Buck & Co., of Philadelphia, after patterns altered especially for this building. The burners, proper, are the finest in the city, and were sent from England to Brother James by his brother. They were manufactured under the Bray patent, and produce a beautiful and steady flame of light.

There are three entrances to the building, one each on the north, east and south sides, and, at each entrance, stairs lead to the commodious gallery. From the gallery at the north entrance, a narrow winding stair leads to the roof and tower, from which a grand view of the city and valley is obtained. The building is now nearing completion, and is considered the finest of its character in the West. No written description of its beauties can give an idea of the appearance of the interior, which can be pronounced at once neat, attractive and comfortable. Three thousand persons can be easily seated in it, and, with crowding, five hundred more can be accommodated. Its acoustic properties were tested last evening by President John Taylor, and other members of the Twelve who were present. Hearing is perfect in every part of the building, and the brethren present expressed themselves delighted with the labors so far done. The plans of the architect, Mr. Obed Taylor, have been faithfully carried out by Mr. Henry Grow, who has had the entire building under his supervision, is one of the construction committee, and to whom, more than any other man, the thanks and appreciation of the people of this Stake are due. The *News* congratulates Brother Grow on his energy and success in crowding the work forward, and acknowledges his courtesy in furnishing its representatives with the facts above referred to, and the opportunity of visiting the structure.—*Deseret News, April 3rd.*

Do all things with consideration, and when thy path to act right is most difficult, feel confidence in that Power alone which is able to assist thee, and exert thy own powers as far as they go.

ACCURACY OF OBSERVATION.

To "have eyes and see not, and to have ears and hear not," is one of the great errors common to us all. We may pass up and down through a certain street day after day absorbed in our own thoughts, or careless of any thought and be unable to say what are the buildings, or for what they are used, which we have passed and repassed; what the numbers on the door, or the fashion of the houses, etc.; or we may spend our time amid the green fields and beautiful woodlands, and yet be unable to distinguish grass from grain, or one kind of tree or shrub from another. We are constantly "seeing, and yet see not" the beautiful world by which we are surrounded.

The lesson of accurate observation should be learned in childhood. Far greater importance should be attached to this idea of accuracy than it has ever received.

Suppose a boy is taught to observe everything he sees on his way to school, passing down on one side of the street, noting the form, size and number of buildings, their general appearance and the material of which they are composed, going home upon the other side and carefully observing in the same way. If he notices but one block each day, he soon becomes perfectly familiar with the whole route, and has acquired a habit of seeing that which comes within his vision. Suppose next that the teacher calls upon him to tell what he has seen; to give in detail an account of his observations, what is the life-lesson which that boy has acquired?

In the first place as an employee he could be trusted to do errands in any part of the city, for where he has once been he can go again; and not only that, he will know also precisely what he is to find when he gets there; and when questioned by his employer, he can give such straightforward and correct answers that he inspires confidence at once, and soon becomes indispensable to his employer.

But this is not all. That person who has acquired the habit of accurate observation, not only giving accurate descriptions of what he has seen, thence naturally falling into a habit of perfect truthfulness in his narrations; but the whole action of the mind becomes imbued with the spirit of correctness, and the tendency of words, thoughts and actions, all easily drift into the channel of truthfulness.

Hence, when a child is taught to observe details, to see and describe carefully whatever comes within the range of his vision, he is having a foundation laid for great wealth of information, great reliability of expression, and honesty of thought and purpose. It is far more important than the multiplicity of text-books, or the long and tedious lessons which must be memorized to answer the requirements of many teachers.

In fact, all knowledge gained from books becomes a hundred, yea, a thousand fold more significant and useful when preceded by this one carefully trained habit, for by this other knowledge is rendered practical. A thing once seen is retained. A habit of associating and classifying facts follows as a natural consequence, and the mind becomes like a house in order—everything in its place and always available.—*Selected.*

THE HIGHER LAW.

BY ELDER GEORGE C. FERGUSON.

I have heard it asserted that a perfect law, manifested through a perfect medium, gives a perfect result; that a perfect law, manifested through an imperfect medium, gives an imperfect result; and that an imperfect law, manifested through a perfect medium, also gives an imperfect result. According to these propositions, the law of God manifested through Jesus Christ would be a very different thing to the same law made manifest

through a dishonorable, or less qualified source; and human law, manifested even through the Master, would still be vastly inferior to the divine law. These propositions also show us why God, our Father, should insist upon our personal purity and holiness; why Isaiah should say, "Depart ye, depart ye, go ye out from thence; touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." Compare the law of God as exemplified by the Redeemer on the one hand, and the Scribes and Pharisees on the other; and, to bring the matter right home, compare the priesthood of God to-day, ministering the law of God, and mark the same law professedly ministered by the sectarian priesthood of the day—compare a meeting of the Saints with a political caucus, and then say if there is as much of God in politics as in the everlasting Gospel.

The Gospel of Christ is the power of God unto salvation to every one that believeth. Can this be said of anything outside of it? No; and, fortunately, it is not necessary for a man holding the priesthood of the Son of God to go outside of it to effect moral, religious, or even political reforms. The Saints have received power to deal with every evil that can afflict humanity, if they will live up to their privileges. The trouble is with some of us, we do not cultivate faith sufficient to bring down God's blessing, and, instead of striving to increase our faith, we fall back on the ways of the world. Undoubtedly it is folly for those who have not faith to act as if they had; but every one of us has a little, and a little care will increase that little. Some who realize that they have little faith, instead of trying to add to it, get careless, and lose even the little. No man having put his hand to the plow, and looking back, is fit for the kingdom of God. It is our bounden duty to go ahead. It is only the wicked who should turn back—the righteous, never. But may we not affiliate with our Gentile neighbors to obtain a common good? Yes, we have to, more or less, and find many honorable folks among them too; but in regard to the plan of salvation, we do not go forth to be taught, but to teach the perfect law of God and, as a general thing, it is unwise to operate outside the priesthood; in fact, to do so in order to join a human organization, is to lay down the artillery of heaven, and take up a child's pea-shooter. We have a perfect law, and if we adhere to it we shall also become perfect, and the result of our operations will be perfect. While we wish the world every success in their schemes for benefiting mankind, we say to them, we can do them little good unless they join the ranks of the faithful, who are seeking to establish perfect laws on the earth, which have emanated from a perfect source.

BRING OUT THE ROPE.

The Swiss guides are heroic men. Tremendous exploits of strength and courage are the scenes which in old age they review. Mountain climbers are dependent upon their skill and experience; but no matter what their knowledge of Alpine safeguards or perils may be, they cannot secure even the hope of safety to those who ask their help, except on one condition, and that is their willingness to be bound together in difficult passes.

The party sets out in union, with kindly intentions to be helpful to each other. They have a book-knowledge of the way, but every step is new to their feet, and they must trust to their guide. For a while a common bond of personal welfare is enough. But see, the guide has halted and waits for the company to listen. They hear his voice in that clear Alpine air, ringing in stirring tones, "Courage, gentlemen, there is danger here; we must tie the rope around each man and protect each other."

It is a deceitful snow bridge over an abyssmal cleft in the blue ice! If *one* man ventures to cross alone, he may drop between those frozen walls.

Bring out the rope and bind these adventurers so firmly that if a man falls the strength and steadiness of his fellows may hold him securely. Woe betide the man who goes over the horrible glacier regions of Switzerland alone.

The experienced guides, who know the dangers of this life-journey, tells us that union is strength, that ties of mutual faith and common interest are not all we need, and they bid us bring out the rope of true-hearted association, to double the force of each man's weight. We have done it in faith, trusting in the Lord — because we know there are dangerous passes in the narrow way to the heavenly heights.—*Selected.*

You will not be sorry for hearing before judging, for thinking before speaking, for holding an angry tongue, for stopping the ear to a tale-bearer, for disbelieving most of the ill-reports, for being kind to the distressed, for being patient toward everybody, for doing good to all men, for asking pardon for all wrongs, for speaking evil of no one, for being courteous to all.

THOUGHT.—Thought is a constant though silent agent in making us what we are. It is with us in every waking hour. We have the power to cherish one class of thoughts and to dismiss another, to encourage those that lift us up and restrain those that drag us down. We can never stop thinking any more than we can stop breathing; but, as we can in a measure control the quality of the air that we breathe, so to a great extent we can determine what we will think about. It is quite as needful to turn away from evil or puerile thoughts as from books or companions of the same sort, and it is possible to occupy the mind so fully with what is good, noble and uplifting, that there shall be no room nor desire to harbor what is false, low, or injurious.

COMMON-SENSE.—The phrase "common-sense" is generally applied to individuals, and used to indicate a certain style of character. It designates a man who is well ballasted and moves on an even keel, one who is not carried away by the winds of passion or warped by prejudice, one who does not change his mind very often, and is not easily led astray by dreamy and speculative people. When the coast is clear and the light is strong, he moves boldly and confidently—but he always feels his way in the dark. He is circumspect—that is, as the etymology of the word indicates—he looks all around before acting, and not merely in one direction. He very rarely, if ever, makes a fool of himself—this is a great thing to say of a man. He is not given to bluster, and does not parade himself ostentatiously before the public. He is superior to shams, however high-sounding. He judges men according to what they are, and not according to what they call themselves.

A VALUABLE SECRET.—It is related of Dr. Franklin, that from the window of his office he noticed a mechanic, among a number of others, at work on a house which was being erected close by, who always appeared to be in a merry humor, and who had a kind and cheerful smile for every one he met. Let the day be ever so gloomy, or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of the constant happy flow of spirits. "It's no secret, doctor," the man replied, "I have got one of the best of wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome; and then tea is sure to be ready; and as we chat in the evening, I find she has been doing many little things through the day to please me, so that I cannot find it in my heart to give an unkind look to anybody." And Franklin adds: "What an influence, then, hath woman over the heart of man to soften it and give it the cheerful and pure emotions! Speak gently, then; a happy smile and a kind word of greeting after the toils of the day are over cost nothing, and go far toward making a home happy and peaceful.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 26, 1880.

PLACES OF WORSHIP IN SALT LAKE CITY.

—o—

In this issue we publish a description, taken from the *Deseret News*, of the Salt Lake Assembly Hall. This building, as will be observed, is nearly completed. It is situated on the Temple Block—a ten-acre square of ground—in a beautiful commanding position, in the upper, or near the middle of the northern, portion of the city. The structure is the property of the Church, but more in a local than general sense, as it particularly pertains to the Salt Lake Stake of Zion. This is the chief Stake, as it incorporates Salt Lake City, the actual present headquarters of the Church of Jesus Christ of Latter-day Saints. The Church in a general sense has contributed liberally to the erection of the beautiful edifice, but its construction, we think we may safely say, is mainly, though not quite entirely, the result of the donations of the Saints residing in the Salt Lake Stake. The construction committee, among whom are, besides Brother Grow, so deservedly mentioned in the *News* article, Bishop Thomas Taylor and Brother George Goddard, have been very energetic in their labors.

The position of this new building is adjacent to what used to be the site of the Old Tabernacle, which was taken down immediately before the commencement of the erection of the Assembly Hall. The old building, with which many pleasant memories of the past are associated, was a somewhat singular structure. The floor was about six or eight feet below the ground level, descending steps being at the entrances to the body of the hall. It was rather low-roofed, long and narrow, and the ceiling was rounded into the walls all around. The speaker's stand was at the north end, and the organ and choir at the extreme south. The acoustic properties were excellent. A voice of ordinary intensity could be heard in every part without the necessity of much effort, notwithstanding the room had a capacity for holding about 3,000 persons.

Previous to 1867 the Old Tabernacle (by which name it was known after the new and larger one was built,) was the largest completed public meeting place in Salt Lake City. In consequence, the General Conferences, weather permitting, were held in a temporary structure called the Bowery. The Bowery stood near the spot where the Assembly Hall now stands, and was composed of large posts, which stood erect and were fixed firmly in the ground, at convenient distances from each other. To the tops of these other timbers were fastened, which served the double purpose of braces to the supports and

holding up an immense quantity of leafy branches of trees, which composed the roof and served to shelter the congregation of earnest worshippers from the rays of the summer sun. The requisite seats were placed in regular order upon the level ground, and a commodious stand, for the speakers and Church authorities, faced the north, in full view of the assembled people.

The usual Sabbath services, in the summer months, when the weather was fine, were also held in the Bowery, in which many a soul-stirring discourse was delivered by the servants of the Most High. It was a pleasant worshipping place, with the fresh air circling about; yet, with the march of progress, we welcome, with pleasure, more advanced conveniences in the construction of commodious and sightly edifices in which the Saints can be instructed by a living Priesthood, and offer their devotions to the God of Heaven.

In 1867 the Large Tabernacle, which is also upon the Temple Block, was so far completed as to admit of the holding in it of the General Semi-Annual Conference, opening on October 6th of that year. It has a seating capacity of from 12,000 to 13,000; yet, even at that early day, it was scarcely spacious enough to accomodate the people who flocked in on conference occasions, from all parts of Utah. The Authorities of the Church have been frequently under the necessity of requesting the Saints residing in the city to give place to those who came from the distant rural districts, that the latter might not be obliged to return home disappointed on account of not being able to participate in the services. The Saints have grown to a community of such proportions that a building sufficient to accomodate all who would gather on a general occasion would have to be of unparalleled magnitude. Unless some yet undeveloped discoveries are made in the department of architectural acoustics, a structure of sufficient dimensions will probably be, before many years, among the impossibilities. This contingency appears to be foreshadowed and largely provided for in the regularity with which conferences are held in each of the Stakes of Zion (every three months) and the increasing importance that is attached to them. As a rule they are attended by one or more of the members of the Quorum of the Twelve Apostles, who preside over the interests of the Church in all the world.

Stake Conferences are not general gatherings, so far as the Church, as a whole, is concerned. They are of a local, or, at least, divisional character, their operations and jurisdiction being confined to the limits of the Stake, which always comprises a number of towns and settlements, that of Salt Lake incorporating in the vicinity of fourteen wards or towns besides the city itself, which is apportioned into twenty-one ecclesiastical divisions, or bishop's wards. The present Presidency of this principal Stake are Angus M. Cannon, President, with David O. Calder and Joseph E. Taylor as his First and Second Counselors.

Although the Large Tabernacle is found, on occasions, to be too small for some general purposes of the Church, its proportions are too extensive for ordinary and especially for local uses. Consequently, the Assembly Hall had become a necessity to the Salt Lake Stake. It will be observed from the description given of the building that, in construction and appurtenances, beauty and comfort have been aimed at and secured.

THE LATTER-DAY PROPHET.—This is the title of a new pamphlet, of sixteen pages, from the pen of Elder John Nicholson. It is intended as an addition to the series of tracts recently issued from this Office and now largely in circulation among the people. The purpose of the author has been, by the aid of the Spirit of the Lord, to make a strong presentation of facts and reason in support of Joseph Smith's claim to having received a divine commission. In pursuit of this object he has sought to show that prophets are a necessity in this age and that it is reasonable and scriptural to expect their appearance; the organism of the true Church of Christ is described; the effects that flow from obedience to the doctrines introduced by Joseph Smith are dwelt upon; a variety of evidence sustaining the divine authenticity of the Book of Mormon is given, and instances of the fulfillment of modern prophecy are cited. We are prepared to fill orders for the new pamphlet, which will be sold at the same price as "The Marriage Institution" and "Comprehensive Salvation."

ABSTRACT OF CORRESPONDENCE.

LIVERPOOL CONFERENCE.—Elders R. F. Goold and J. W. Vickers wrote, on April 13th, encouragingly from the Wigan District. Speaking of a visit they made to a family, in whose house they had held three meetings, at Ashton, on the Warrington Road, they said:

"We held a meeting yesterday evening and a most heavenly influence prevailed. At the close of the services six of the number present subscribed for the MILLENNIAL STAR and some intimated their desire to be baptized."

EXTENDING THE BORDERS.—The colonizing movement among the Saints, in the gathering place, causing them to extend the borders of Zion far beyond the confines of Utah Territory, continues unabated. By courtesy of Elder L. R. Martineau we are enabled to present an extract from a letter from his brother M. H. Martineau, one of the new settlers of the far south, he having been called on a mission to aid in the settlement of that region under the influence of the Saints. The communication was written at St. John, Apache County, Arizona Territory, a place heretofore settled almost exclusively by Mexicans. It is dated March 28th, 1880:

"We are living on the Little Colorado River, 100 miles from Sunset, 400 miles from Hillsdale, 750 miles from Logan and 25 miles from the north boundary line of New Mexico, and about the centre of the Arizona territory, running north and south. The town is on the east side of the Mogollon mountains, which are covered with red pine, long-leafed pine, walnut and some oak. The country slopes from the base of the mountains about 25 miles, making the timber accessable by wagons, enabling us to bring large loads down.

"With deer, antelope, (Henry and I got one) bear, panthers, turkeys and elk, we have plenty of game. This tract of Arizona is a sea of grass and is a great place for sheep.

"The Mexicans are fast giving way to the Saints, and the latter expect to control the county before many years. At present the county seat is about a mile above here, but this place will be before long.

"Imagine yourself among a lot of flat-roofed houses, built of adobies, one door and sometimes one four-light window, no gardens, plenty of red and black pigs and two or three dogs to every house, some few chickens and a lot of dark children, and you have a picture of a Mexican town, or rather a town peopled by Mexicans.

"This town has all the places of amusement generally existing in what are called civilized communities, and all kinds of gambling, billiards, houses of ill-fame and every other wicked institution. But these are gradually giving way before the influence of the Saints, for we have bought most of the land, so that there are not half a dozen farms left. I worked on the ditch through the town.

"Many of the Mexicans use oxen on a cart with a kind of frame for a box; and cut their barley with sheep shears. There are about 200 people of the Saints there, and more will be called soon."

GOLDEN HINTS FOR LATTER-DAY SAINTS.

Never forget to pray vocally night and morning, and secretly, in your heart, several times in the day. If you be the head of a household, observe to have family worship twice a day.

When you are visited by the Teacher, receive him with the respect due to every official representative of the Church. If you are the head of a family, call the members to order, invite them to listen to him, and inform him you are ready to receive his instructions.

If you be a preacher, do not preach unless God gives you His Spirit, because it is forbidden.

Should you be a successful instrument in doing a good work, whether in preaching the Gospel or in any other way, do not only give God the glory in your words but in your inmost heart. Without His aid you would be weak and incapable.

When you understand what the wishes of your superior officer are, it should be your aim to put them in operation. It is a slothful servant that waiteth to be commanded in all things.

Avoid hypocrisy. The Lord sees through every deceitful device, and good, clear-headed men cannot be permanently deceived by unsupported pretensions.

Do not make the praise of men your aim; rather let the possession of a clear conscience, the result of a faithful discharge of duty, be your object.

If you hold a responsible office in the Church, when you find an evil existing with which it is your duty to deal, deal with it in a proper spirit, in a legal manner, according to the revelations. Above all, dont go around talking about it, for such a course cometh from and is productive of evil.

Sustain the work of God by your faith, prayers and means. "Faith without works is dead."

Do not wait till you get to Zion to become a good Saint. That condition of life should commence with baptism and continue without a break. Expectations of future goodness is of no account for present use.

Do not let your practice falsify your profession.

Do not publicly rebuke any brother or sister for what you may consider a breach of discretion in a meeting, unless you are the presiding officer of the assemblage. By doing so you would yourself be guilty of a breach of order.

Be cautious about making promises to aid your brother or sister. Assistance can be given without the necessity of a promise before-hand.

The spirit of strong drink and the

Spirit of the Lord will not dwell together in one person.

The fumes of tobacco are offensive to the Spirit of God.

If you are poor, this is no excuse for your being uncleanly in your habits, surroundings or your person. Cleanliness is a part of godliness. Filth and untidiness are offensive to cleanly and orderly people; how much more so to the Good Spirit, which should be in the bodies and homes of the Saints.

Do not be jealous of your brethren and sisters. If they are advancing, rejoice in their prosperity, for so are we commanded.

Do not be over anxious for office in the priesthood, or for any presiding appointment. Rather be diligent in preparing yourself so that you may profitably fill any position to which you may be called.

Give to every man his just due, in the fullest sense.

The most profitable benevolence is that which places the unfortunate in the way of helping themselves.

Seek the advantage and preferment of your brother or sister as much as your own.

Do not speak evil of those who preside over you, or, for that matter, of anybody else.

Be obedient to legitimate authority.

Do not fail to attend meetings, and always be punctual to the hour of assembling.

Do not be guilty of the rude practice of speaking or whispering to neighbors during religious service.

Leaders and members of choirs, and all others should not look into and turn over hymn books or pass around slips of paper during service. This is a conspicuous mark of *very bad* breeding.

Unless compelled to do so, do not leave the meeting during the progress of the services.

If you be the presiding officer of a meeting, be sure to be on the ground a little ahead of time. This is a good example to the flock, and pleasing to the Lord.

At every favorable opportunity, do not fail to explain the principles of the Gospel to your friends and acquaintances; but do not crowd your views upon them against their positively expressed wishes.

If you hold any position in the priesthood, learn its duties, that you may be able to properly perform them.

Submit yourself to frequent self-examination. When you discover you have been influenced by selfish or unworthy motives, be as unsparing in self-condemnation as you would in the condemnation of your brother, if you were aware of his being similarly actuated.

Never so far lose your self-command and respect as to get angry with any one, especially your brother or sister in the Lord.

Do not indulge in speaking in your own praise. Those whose good opinion and esteem are worth having will appreciate you more for what you do than what you profess.

Remember that the reproof of a friend is better than the gift of an enemy; therefore be thankful when you are admonished of your faults.

It is better to *do* much good than to express an intention of doing a great deal and accomplishing little or nothing.

Good resolutions are worse than useless unless they are kept.

Do not commit a wrong or do an unwise or unjust thing because you are asked to do so, and are afraid to say no in case you should offend the party making the request. Learn to utter a firm but respectful no, when it is right you should.

Do not run into debt unless absolutely compelled, by circumstances you cannot control.

Do not abuse people because their views are different from your own.

If you are in work, do not expend more than you earn.

Do not slight your poorer brethren or sisters because of the inferior quality of their apparel. The Savior, when clothed with mortality, was in poverty.

Do not feel contempt for those who are not richly endowed with mental gifts. They are the children of God as much as you.

At the close of each day reflect upon the errors you have committed therein, and seek to avoid similar mistakes in future. Also recall the good

you have done, and endeavor to increase the daily amount.

Make it an unvarying rule never to let a day pass without, by some good act, increasing the sum of somebody's happiness.

CORRESPONDENCE

Oldham, April 15th, 1880.

President Wm. Budge.

Dear Brother,—On Sunday, the 11th inst., we held a meeting in Charlesworth, Derbyshire. In the morning we baptized one person, and confirmed him at the meeting held in the afternoon. We have held six meetings in Charlesworth, and this is the beginning of the fruits of our labors. There is a good prospect of soon adding more to our numbers.

Our meetings have been well attended, and great attention has been paid. Thus far the people appear to be well satisfied with the doctrines they have heard; but, as is always expected, an opposition has arisen, giving those who are favorable to the truth to understand if they continue to encourage us, their former friends will turn their backs upon them. It will probable make some turn faint-hearted.

Your Brother in the Gospel,

W. Barnes.

Glasgow, April 16th, 1880.

President Wm. Budge.

Dear Brother,—Previous appointments prevented me from fulfilling the wishes of Elder John L. Blyth, in communicating to you that which he so much desired ere he left on the 10th inst. He arrived in Glasgow on the 29th of May, 1878, and was assigned to Ayrshire as his field of labor. He met with Elder James Houston, who was at that time a local elder. The two have labored faithfully, in unison unbroken, till the day of Elder Blyth's departure. The results of those labors must be a source of lasting satisfaction to Elder Blyth. Where he had found but a few scattered gleanings after the gathered harvest, there now exist four living branches of the Church, who, without dissent, pray for blessings on him for his good, fatherly counsels to them. To all the Saints among whom he labored he wishes here an expression of his gratitude for kindness received.

Having just returned from Ayrshire, where, in three days, we held seven meetings with satisfactory results, I can say that the Saints feel well, with prospects of continued increase to their numbers in that region.

Elder Thomas Jack also writes that recently he had baptized eleven new members into the Church in the Motherwell and Lanark district, where he and Elder Wm. H. Coray, who has been necessitated, through ill health, to return with the company of the 10th inst., have been laboring, and where prospects brighten for more additions to the Church. Elder Watson baptized two last Saturday, and feels encouraged with the prospects in Midlothian. In Glasgow two have applied for baptism for to-morrow evening.

Elder James Kippen, before finishing his faithful labors in Greenock, had the satisfaction of baptizing into the Church an intelligent young man, who has been ordained an elder to continue the good work in that place.

Thus the work moves steadily forward through the fog of infidelity and priestcraft, the latter accountable for much of the former, according to the proverb, "Where there is no vision the people perish" (Prov. xxix, 19). All praise to Israel's God, who has opened again communion with mankind, making the path plain that leads to the knowledge of Him, and to acceptance with Him, through the regenerating principles of the everlasting Gospel as revealed through His Son in the days of His mortality, and repeated through ministrations to the Prophet Joseph Smith in these days, as a witness to all nations, that the end may come (Matt. xxiv, 14).

The fifty years of this Gospel's growth and triumph was duly cele-